

Religion's Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. XII.



DAGON.

Next came one
Who mourn'd in earnest, when the captive ark
Main'd his brute image, head and hands lopt off
In his own temple on the grunsel edge,
Where he fell flat and sham'd his worshipers ;
Dagon his name, sea-monster, upward man
And downward fish.

MILTON.

The ancient figure of this (see 1st of Samuel, chap. v.)

Philistine idol had the body and head of a fish, out of which issued the head of a man, and from below the tail human feet. From this has been manifestly derived, the present figure which the Hindoos call one of the appearances of Vishnu. It represents a crowned female with four arms, each holding symbols of the four castes or ranks of East Indian society, issuing from a great fish, which in Hindoo mythology is represented as casting her forth after the destruction of an evil dæmon, and the calming of a tempestuous ocean. In this representation we are unavoidably reminded of the great fish which the Lord prepared to swallow Jonah, (*chap. i. 17,*) and which at the command of the Almighty, (*Jonah ii. v 10,*) vomited him out upon the dry land. Some authors think it to be an idolatrous emblem of the preservation of Noah, especially as the original idol always exhibited the head of a man ; and that the fish represents the ark : but there appears to be but little solid ground for that opinion, though possibly the Philistine Dagon might include an attempt to commemorate the deluge. On the other hand that very idea renders its supposed allusion to the punishment and deliverance of the disobedient prophet still more plain and striking. The best naturalists have proved that the fish which swallowed Jonah could not have been any whale, known to us ; their throats are all so extremely small : some have also attempted to show that no shark could admit the body of a man

entire into his belly; in direct contradiction to which we beg to refer our readers to the Youth's Magazine for the year 1818, p. 239, where there is an account, which was published in the Christiana Gazette, and attested by official authorities, of the entire body of a drowned man being found unchanged in the belly of a large shark, with a bushel of oats besides. This fact at once sets aside all the absurd reasoning, in which infidels so much delight, in order, from Natural History, to prove the *miracles* recorder in Scripture to have been impossible; though had this extraordinary contradiction never occurred, the Divine interposition would have appeared quite as necessary as if their assertion had been true: the miracle itself consisting essentially in the preservation of Jonah's life:—and, allowing that, it would surely be a comparative small matter to admit, that He who could preserve his refractory servant under such circumstances, could not less easily provide for the prophet's entrance into and discharge from his aquatic prison.

Missionary Intelligence.

NEW ZEALAND.

CHURCH AND WESLEYAN MISSIONS.

Narrative of Troubles which have led to the suspension of the Wesleyan Mission.

We noticed not long since, the breaking up of the Wesleyan Mission in New Zealand. A detailed account of the circumstances which led to this unhappy issue has been published at Sydney by the Missionaries, from which we make the following extract:

The Wesleyan Mission in New Zealand was commenced in June 1823. It was established in a beautiful and fertile valley, now denominated Wesleydale, and situate about seven miles from the mouth of a river which empties itself into the harbour of Whangaroa, and about twenty west from Kiddeekiddee, the nearest Settlement of the Church Missionary Society, in the Bay of Islands. A substantial and commodious dwelling-house together with a barn, carpenter's shop, and various other out-buildings, had been erected. An excellent and productive garden had been formed; which, with a plat cultivated for wheat, comprised about four acres. The whole premises were surrounded by a good fence; and constituted a respectable specimen of English Civilization, in the midst of a barbarous people.

The Natives who resided in the valley amounted to near 200, and were called the Ngatehuru Tribe: they were headed by several Chiefs, of whom the principal was Tepui. At a distance of five miles dwelt another tribe, called the Ngatepo; which contained

600 or 700 souls. To these two tribes the Missionaries directed their labours. Having made some proficiency in the language, they regularly employed the Sabbath, and as much of their time on the other days of the week as could be spared from other occupations, in communicating to them Christian instruction. A School was also established, which was attended daily by about Twenty Youths: eight of these had learned to read and write their vernacular tongue; and on their minds as well as on the minds of many of the adult population, the truths of God had been assiduously inculcated, and in some cases received with much apparent interest.

We began to be greatly encouraged in our work: a good deal of the most fatiguing and disagreeable part of our undertaking had been accomplished, and we entertained lively hopes of increasing and permanent prosperity. This cheering prospect has, however, by a mysterious dispensation of Providence, been suddenly darkened, and our pleasing anticipations, at least for the present, blighted.

For some time the various rumours were circulated through the valley, as to some project, which the celebrated Chief, Shunghee, had in view. It was stated by some, that he determined to fix his residence among the Ngatepo. Though these vague reports could not be depended upon, it was evident that Shunghee was preparing for some important movement; and, from his well-known character, the more sagacious suspected that his designs were mischievous.

This singular man has been driven almost to a state of desperation by some recent domestic occurrences. His eldest son, a young man of great promise, and in whom all his hopes centered, was slain in battle. His eldest daughter died of a consumption; and, while she was lying sick, her husband was detected in incestuous intercourse with Shunghee's favourite wife: this woman hung herself; and was assisted in this act by Shunghee's sister, who, for this crime, nearly forfeited her own life, as her enraged brother shot at her twice, but happened to miss her both times. Another of his wives was killed, contrary to his desire, as a satisfaction for the death of the adulteress; and the guilty paramour put an end to his own existence, by shooting himself through the body. These heavy calamities greatly oppressed the heart of Shunghee; and some of the Natives, according to their universal custom, which is to KEEP A MAN DOWN WHEN HE IS DOWN, took advantage of his distresses, by plundering him of his property.

Under these circumstances, his mind was wound up to a high pitch of exasperation; and he resolved to abandon the spot which

had been the scene of so many misfortunes, and where he was perpetually reminded of them. Thus chafed and irritated, however, there was much reason to dread, that wherever he might remove, there war and bloodshed would accompany him. Even the uncertain intimations that had reached us, of his intention to visit our neighborhood, spread general alarm and consternation.

At length we received intelligence of his being actually on his way to Whangaroa Harbour; but that he had been compelled, by adverse winds, to put in at Rangechoo, a settlement of the Church Mission occupied by Messrs. King and Shepherd. It was also stated, that, while the expedition was lying there, some of the party expressed a design to plunder our premises: our fears were of course somewhat excited; and, though we did not give entire credence to all that we heard, we could not help feeling that our situation was one of painful suspense.

On Thursday Evening the 4th of January 1827, while engaged in Divine Worship with our native domestics, we were disturbed by the long-expected announcement of Shunghee's arrival in the harbor. The father of a native lad, belonging to the Mission Family, delivered the tidings; and requested his son to join him as he said he was fleeing for his life. All now was commotion and anxiety, as Shunghee's intention were yet involved in mystery. The night following, the whole settlement rung with the cries of the Natives; and Tepui, with his brother and several other principal men, accompanied by their slaves, fled to Shukeangha, a place about 40 miles distant.

On Sunday Morning, the daughter of Shunghee, and the wife of Tarria, one of his chief allies, with several attendants, came up the river, to inform us that he did not intend to visit our village, though he was angry with Tepui for running away; and to request that some of our fighting men would go and assist him in an attack on the Ngatepo; which he intended to make the same day; urging upon them, as an inducement, the duty of taking revenge on that tribe, for having murdered some of their friends a few years ago. The men readily complied with this request, and immediately proceeded down the river; rejoicing that the storm, which wore so black an aspect toward them, was about to burst on the heads of their neighbors.

On Monday we were informed that a skirmish had taken place between Shunghee's party and the Ngatepo, in which two or three were killed; that Shunghee had been repulsed from the Pa, or fastness, on the summit of a high and almost inaccessible hill, on which the Ngatepo had taken their position; and

that a general and more serious engagement was fixed for the morrow.

Our fighting men returned to-day from the scene of war, to fetch their wives and children; stating, as the reason of their removal, that if any of their enemies should hear of their being left in a defenceless condition, they would come and destroy them; and that they had particular reason to entertain such apprehensions as to the Rarawa Tribe, who would seek "hutu" or satisfaction, for their hostility toward the Ngatepo. Accordingly, in the evening, all the Natives embarked in their canoes, taking with them their property; and dropped down the river, to join the fighting party in the harbour. They left us with much apparent kindness, and with seeming-concern for our safety; apprising us that we might expect to be robbed, though they hoped we should not lose our lives.

Being now left alone, and entirely at the mercy of any marauding party that might be disposed to take advantage of our situation, we determined, on Tuesday Morning, to acquaint our friends at the Bay of Islands with our affairs, and to solicit their help. But, about noon, while employed in writing a Letter to them, ten or twelve armed men, of the Ngapui, that is Shunghee's Tribe, landed from a canoe, in which they had come up from the harbor; and, having got over our fence, proceeded toward the house. We went out to meet them, and inquired what they wanted: they replied, "We are come to take away your things, and burn down your premises; for your place is deserted, and you are a broken people." Happily for us, several of the party were known to Miss Davis, a young lady of the Church Mission, who was then on a visit with us: when they saw her, they were evidently intimidated, fearing that if they were to commit any violence, some of the Chiefs would take up our cause, and punish them for it, especially as their leader was but a captive, and therefore had no right to engage in an enterprise of this kind: they were, however, very troublesome, and robbed us of several pigs. Finding that they could not elude our vigilance, they went to the native plantations, where they found a quantity of sweet potatoes, which they took away. On their return, they again visited us, and were more annoying than before: they broke into one of the out-houses, and attempted to pilfer every thing that lay in their way. Before they departed, they intimated to us, that we might expect a general plunder tomorrow; and a native lad, who had continued with us, overheard them saying, that the party was too small to rob us, as, if they were to do so, they should become conspicuous, and run the risk of being killed; but that if

they were more numerous, so that many might share in the blame as well as in the spoil, they would strip us of every thing without delay.

At ten o'clock P. M. Mr. Stack started for Kiddeekiddee, bearing a letter to our Brethren of the Church Establishment, in which we informed them of these occurrences, and requested their assistance. About eleven o'clock, as we were on the eve of retiring to rest, two of our female domestics, who had been taken away by their parents on the preceding day, came to the door: they had just arrived from the harbour; and informed us that the Ngatepo had abandoned the Pa, and that a division of Shunghee's party had gone in pursuit of the fugitives; that, in the Pa, two old women were found, who were instantly despatched; and that the body of a young female slave, who was killed at the same time, was roasted and eaten.

At day-break, on Wednesday morning, the 10th of January, Luke Wade, our European Servant, descried a few Natives coming in a direction towards us. He immediately apprised us of it; and, by the time that we had put on our clothes and come out, about twenty savages, armed with muskets, spears, hatchets, &c. had entered the Mission Ground, and were hastening towards the house. We demanded their business: they said, "We are come to make a fight." "But why do you wish to do this?" we asked. They replied, "Your Chief has fled, and all your people have left the place, and you will be stripped of all your property before noon; therefore instantly begone." Oro, the Chief, who made this declaration, and whose residence is at Wyemattee, gave orders in the same moment to the rest, to break open a small house that was occupied by Luke Wade. This mandate was promptly obeyed; and, in a quarter of an hour, they had broken not only into that building, but also into the potatoe, and tool house, into the outer-kitchen, the upper store, and the carpenter's shop, carrying away every thing that they found. As soon as this work of spoliation was commenced, several guns were fired: which appears to have been a signal to others at a distance; for, in a few minutes, a considerable number joined this lawless band.

Convinced of the impossibility of arresting their violent proceedings, we locked ourselves up in the dwelling-house; and determined to prepare for quitting the place, expecting that this step would become necessary. At this juncture, several boys, who had been under our care, came and expressed their grief at witnessing our circumstances, and offered to go with us: we very gladly accepted this proposal; considering that their assistance in carrying the children would be very service-

able. We hastily partook of a little refreshment, and got a few things ready for our journey; still resolved, however, not to leave, until driven to the last extremity.

(To be concluded.)

AMERICAN HOME MISSIONARY SOCIETY.

EFFECTS OF THE GOSPEL.

The following letter is from a missionary in the Western part of the State of New-York, who, in the prosecution of his labors has had numerous difficulties to encounter. At the commencement of his ministry among the people referred to in this communication, the friends of truth were scattered and disheartened. Infidelity in various forms was prevalent among the people. Not a single family within a mile of the place of worship, contributed to his support. Within eleven months from that time, the Spirit of God has descended in connexion with his labors, so that about 40 persons have been added to the Presbyterian Church,—and several others appear to have become new creatures and have united with other denominations.—Though at present there is no special attention to religion among the people, the legitimate effect of the Gospel is manifest, in the increased prosperity of religious institutions, and the union and harmony of the church.—*N. Y. Obs.*

To the Corresponding Secretary of the Western Agency.

DEAR BROTHER,—Since my last report, not much has occurred in this congregation, that will awaken a special interest. While *indifference* may be given as the brief history of our state during the months of the quarter which has just expired, there are still several facts, which, as we review the departed weeks, in some measure diversify the general prospect; some few green spots amidst the general barrenness. And among these, the *prosperity of our Sabbath Schools* is not the least delightful. In the spring, five different Schools were established, one in each of five different common school districts. These, at first small, and to most of the districts entirely new, have since been constantly increasing in numbers and influence. Their first introduction was opposed by indifference, ignorance, sectarian suspicions and infidel sarcasm: but the opposition has died away, and the schools embrace in all about 150 scholars. Each of these schools is furnished with a small library of its own, composed of books published by the American S. S. Union. Another fact worthy of remark is, the state of the Church as to its internal union in *feeling* and *sentiment*. I know of *no one* of the ninety-seven members who now compose our communion, who harbors the least disaffection towards any other member. For this we have reason to bless the Prince of Peace. A Church Bible Class has been established, at which all the members are expected to be present, if possible. Some chapter previously selected, is here discussed, and the effect has been to cause them to grow in the knowledge of the truth,—to confirm their belief, and increase their delight in the doctrines of free and sovereign grace. Another fact that ought to be gratefully noticed, is, that during this last quarter there have been a few instances of hopeful conversion, of a very interest-

ting character; and that there are at present some instances of peculiar seriousness, and apparent conviction. The last fact I shall now mention, is, that there is a strong anxiety in the minds of our brethren, that we should endeavor hereafter to support the Gospel without again trespassing on your bounty. It also seems necessary that our house of worship should be enlarged, as in warm weather it is so filled that it is extremely uncomfortable, and many on that account often stay at home, who would otherwise appear in the sanctuary. If they should attempt this the next year, perhaps they will find it necessary to apply once more for assistance. At present, accept the assurance of their Pastor, that we feel greatly indebted to our sister Churches, and to you as their almoners, for the aid which we have received.

DOMESTIC MISSIONARY SOCIETY OF MASSACHUSETTS.

It is stated in the Ninth Report of this Society, that thirty-nine feeble churches have been assisted the past year. Eight churches have received pastors, and come into the enjoyment of the regular ministrations of the Gospel, through the assistance derived from this Society; and without this aid, all of them had probably remained destitute till this day and for years to come. Besides these, several churches continue to enjoy the labors of pastors who must have been separated from them, but for the timely interposition of your beneficence. And in addition to this the amount of several years missionary labor has been performed in those waste places, where no voice had proclaimed to Zion, "Behold thy God reigneth!" unless you had sent to them messengers, to carry the glad tidings. More than a thousand children are enjoying the instruction of Sabbath Schools—and at least five hundred youth attend Bible Classes under the superintendence of your missionaries in the eastern department of your operations alone. Large additions have been made to several of these churches, the parishes connected with them have been strengthened, and aroused to unprecedented efforts for the support of divine ordinances—revivals of religion have been enjoyed and a spirit of pious liberality has been excited in view of the claims of a perishing world.

FOREIGN CORRESPONDENCE.

Extract of a Letter from the Secretary of the Liverpool Religious Tract Society, dated July 4, 1827.

I feel exceedingly grateful for the publications you were good enough to send me. Of the Tract to mothers, I had obtained a copy through another source, and had committed it to the press for my own distribution, in the form in which I send you herewith a copy. It is since adopted by our Tract Committee; and another, "Great Effects from little causes," is under examination in its progress to the press after a first reading and approval in the committee. Any good to be derived here from these publications will, under God, therefore, be owing to your friendly assistance; and this reflection will not, I am sure, be a painful one to you. Thus we may hope our intercourse with each other is, on one side or the other, doing some good.

Our Society continues to pursue its steady pace along a comparatively obscure road. The London Society, whilst confiding to our care one of its most important outposts, marches on in grander

and more imposing order, with its troops duly marshalled, ever on the alert, daunted by no obstacles; and, strong in the power and skill of its great leader, it has already put to flight whole armies of aliens, and will, I doubt not, continue to extend its conquests, and enlarge its triumphs, till there shall be no enemy left to cope with, no ignorance to enlighten, no vice to reform. Long, however, before that period arrives, you and I shall be slumbering peacefully with our fathers. Before the night, therefore, comes, which may surprise us much sooner than we expect, may we be active and persevering; not burying our talent, whether humble or otherwise its character, but occupying it diligently till our account be called for, that we may then render it with joy, and not with grief.

It will always gratify me to hear of your progress. Amidst a great deal of vice still abounding around you, I rejoice to discover signs of an increasing desire for the advancement of the Redeemer's cause; and I trust this desire will yet manifest itself more and more. Few undertakings seem to me more likely to promote this than the American Tract Society.

AMERICAN TRACT SOCIETY.

Items selected from the American Tract Magazine.

A good suggestion.—"The facts stated in your last number," says a writer in one of our religious Journals, "respecting the pecuniary wants of the American Tract Society, have deeply impressed my mind, that more liberal donations should be made to that Institution. There is so much evidence that God renders Tracts the means of bringing sinners to repentance, that I am unwilling any Tract should ever be ordered from the depository of the American Tract Society, which cannot be immediately furnished; or that the destitute shall ever cry to our National Tract Society for Tracts, and yet cry in vain.

"But with a Treasury absolutely empty—some hundreds of dollars now due—obligations, amounting to *Nine Thousand Dollars*, resting upon the Society for paper, stereotyping and printing—and the General Depository by no means properly supplied with Tracts—how, I ask, can the Committee of that Society sell and give away Tracts as the wants of the country demand?

"I have thought of one way of doing something to supply the deficiency of funds. It is this. Let donations be made to the Society for the explicit object of gratuitous distributions west of the Alleghany. Let the donations for this object be accurately accounted; and whenever the Society acknowledges its receipts for a given time, let it appear what amount has been given for this explicit purpose. Let this be done, and the importance of the subject be occasionally suggested in your paper and elsewhere, and I shall be disappointed if there are not friends of the cause, who will cheerfully contribute at least three thousand dollars annually, for the purpose of sending Tracts to four millions of our countrymen in the great valley of the Mississippi. At any rate, should this object be undertaken, the writer, though his means are small, will cheerfully repeat his subscription to the Society which originally constituted him

"A Life Member."

On this subject, we have only to remark, that some donations have already been made for the explicit object specified; and nothing is necessary but for those who would appropriate any thing to the same object, to commit their funds to the Treasury.

By whom are Tracts to be distributed?—The only proper answer to this question is,—*By every friend of Evangelical religion in the country.* Every individual has opportunities to distribute Tracts peculiar to himself; and there is no individual who is not fully qualified to engage in this service. The Layman as well as the Clergyman; the lady equally with the gentleman; and the youth equally with the person of mature years. And all the friends of Christ must engage in the work, or Tracts will never be distributed as extensively as they ought. The American Tract Society cannot send agents to distribute its Tracts: agents enough could not be obtained, and it would cost far more than the whole income of the Society to support them. *Every friend of Christ must engage personally and gratuitously in the work, not for the sake of the Society, but in fulfilment of his obligations to his Blessed Master, and to the souls of men.* God, in his Providence, has caused the Tract System to be introduced, and Tracts to be issued and placed where, with proper efforts, they can be obtained by every Christian in the land. It is a "talent" committed to the followers of Christ in this age of the church; and, one day, every individual will be called to account for the use he himself has made of it.

Reader! how many Tracts have you personally distributed? Have you provided yourself with them to be used as Providence places before you the favorable opportunities of presenting them to your fellow men? If not, look at the evidences of God's special blessing on these publications, and then inquire of him what agency you ought yourself to take in their distribution.

CALLS FOR GRATUITOUS DISTRIBUTIONS.

From the Chaplain of the Navy Yard, Gosport, Va. dated 7th Aug.

The stock of Tracts with which I was favored last September, has been expended, together with all that I brought on in May, and 1,600 pages borrowed, which I am to return. I was able to make but a very moderate supply for the U. S. Sloop of War Natchez, which sailed from this port last month, on a two years' cruise, with a complement of about 200 men. A number of this crew have gone to sea under serious impressions. Her 2d Lieut. and one seaman in ordinary, were examined by the Session of an Evangelical Church here, and accepted for Communion, the Sabbath before she sailed.

There are about 500 seamen now in ordinary, and nearly 900 are expected from the North Carolina, this evening. Perhaps 800 of these will be paid off, and discharged in all this month.

The Delaware, a ship of the line, is repairing for sea, and will require a crew of about 1,000. She will not be ready, I expect, before next May, and of course there will be constantly, until then, a large body of seamen here. To furnish say 1000 men, only once in three months, and give but four Tracts to every mess of 12 men, would

require a much larger supply of Tracts than I have as yet been able to obtain.

With the exception of ships going to sea, I have not felt at liberty to distribute to those in ordinary, and to the barracks, more than once in six months, and then sparingly. I know this is too contracted, but I am afraid of imposing upon your goodness, by too frequent calls, especially as we add nothing to your resources. In all cases of distribution, Tracts have been received with the liveliest tokens of gratitude. I have never seen a Tract trodden under foot, or lying as if entirely neglected.

You see, Brother, how large a company we have, and how destitute and empty we are. I dare not ask for all I think we need; but leave it with the worthy Committee to give with that liberality which will be a consolation to them, when they, and poor seamen, now perishing for lack of vision, shall stand together before Him who gave himself for us all.

This application was answered by a grant of 10,000 pages.

From another Clergyman, in the vicinity of Gosport Navy Yard, Va.

When I was in New-York a month or two ago, I received the Tracts due me as a Life Member, and have been employed, since my return, in distributing them. I never visit without carrying some with me, and I have reason to bless Providence that they have not been distributed in vain. All that I have given away have been gratefully received, and I think, in more than one instance, they have done much good.

There is also much travelling this way; many steam-boats are running daily in various directions, but not one of them is supplied with Tracts; and the reason is, not because we do not know it nor because Christians are indifferent, nor because the captains are averse to religion—but because *we have not the Tracts, and have not the means of purchasing them.*

Besides this, our Naval Yard is extending; a Naval Hospital and Dry Dock are building, to complete which, many workmen are migrating here from the north. Tracts, if possible, must be distributed among them. Our Navy, I am exceedingly concerned for. We can have access to many of the officers by means of Tracts. If I am not much mistaken, God designs to do something, and that soon, for our Navy. Last Sabbath I admitted publicly into the church an officer of standing in the Natchez, a sloop of war about sailing from Gosport. He was awakened by reading "Erskine's Evidences." Another officer is now attending our inquiring meetings, and I trust will soon connect himself with the church.

In view of these circumstances, and others that might be mentioned, I ask whether you could do any thing for us? I appear as a *petitioner*, to solicit from the American Tract Society some of these precious messengers of grace. I should feel much disheartened if I thought that my little stock, when exhausted, could not be replenished. I should feel quite lost, if, in visiting, I had no Tracts to give to the old and the young, the Christian and the sinner, the profane and the inquiring. If any thing could be done, I should feel truly grateful to you, and to God. If you could send a bundle or box to me, I would promise to exercise

the best of my judgment in distributing them properly; and might venture to promise, too, that *every Tract given will be accompanied by prayer, that the God of Heaven would bless it.* Make your own selection. All are good, and any would be applicable.

A Scrap from an officer in a United States' Ship of War, to a Member in New York, dated at Havana.

If you can send some Spanish, French, and English Tracts, to me at this port, I can distribute them. Things are not as they were—the Lord does not hide himself, as he did, from these people—the Gospel is making its way. I speak of these Tracts, thinking it possible the Society may be pleased to hear that Tracts are read here. Our dear Lord has his people every where, who, in due time, he designs shall receive his word. What we do, let us do quickly. In a little time all will pass away, and it will be too late—the door of mercy will be shut for ever.

From a Gentleman connected with Kenyon College, Ohio.

The second report of the American Tract Society I have read with interest and attention, and am truly delighted to discover the prosperous condition in which the American Tract Society is obviously placed. It is an Institution in which I have felt deeply interested since its formation, and I regard it as one eminently calculated to be productive of inestimable blessings to our country.

Being pretty largely engaged in the Sabbath Schools cause, and accustomed to assist many of the Schools embraced within this section of country, in procuring books, Tracts, &c. I have very many opportunities for the distribution of Tracts. A person, unacquainted in the western country, can form but an inadequate idea of the destitution of a large portion of the inhabitants, of every thing like religious books and information.

The plan which I have fixed on, and recommended to the different schools, as being, in my estimation, best adapted to render Tracts and small books extensively beneficial, is, to *lend them to the Sunday School children.* In this way they operate as a powerful incentive in producing the regular and punctual attendance of the children, and they are read not only by the children, but, in numerous instances, by their parents also.

I have been greatly delighted with a complete set of your Tracts, which I have recently received as a donation to our School, from an excellent lady of your city. In consequence of the beautiful manner, in which they are done up, their valuable and various matter, the exceedingly low price at which they come, and the admiration with which this set has been viewed, I have imagined, if I had a number of sets, I could readily dispose of them to some of the families in this and the adjacent towns. I presume there are some of the students connected with our College, who would also be pleased to purchase sets of them. They seem peculiarly adapted to the wants of the western people. They come quite low; their subjects

are generally concise and purely Evangelical, and clothed in a style and language level to the comprehension of all.

From Rev. J. G. Schmucker, D. D. of York, Pennsylvania, Vice President of the Society.

The reading of your Annual Report has again filled my heart with unfeigned gratitude and praise, for the Divine blessing which the Lord has been pleased to smile down upon the American Tract Society, during the past year. Surely, the great progress of the Society in all its various engagements; the thousands that hail the Evangelical Tracts, and bless the Institution; the large support it has received from all the lovers of Evangelical truth; the Divine influence which many, both young and old have experienced on their hearts in reading them; are indisputable evidences, that the Lord has acknowledged it as a wholesome Institution in his church, and that the Divine pleasure rests upon the pious endeavours of its managers and active members. It is a new proof that the Lord is still the same, ever near, and ever willing to bless his means to the salvation of all who believe and become obedient to the Gospel of our crucified Redeemer. Such manifestations must cheer and encourage the heart of all the officers of the Institution; and excite them to extend its sphere of usefulness in those part of our country which are destitute of this means of making known the glad tidings of salvation and thereby rescuing souls from the wrath to come, into the arms of Jesus.

I feel truly humbled, to find my name again among the *Vice-Presidents* of the Society, since I have been able hitherto to do so little for its advancement, chiefly because our people are mostly Germans. But if you will send on to me those *German Tracts*, which I am happy to find you have printed, say a thousand copies, if you have them, of each kind, I will distribute them, and see whether Societies may not be formed among Germans, to promote their circulation. Please receive the small sum enclosed (\$5) as a donation, for your encouragement.

From the New-York Observer.

GOOD EFFECTS OF RELIGIOUS TRACTS.

A young man in the town of N——, in this State, who has been very faithful in the distribution of Tracts, related to me a number of instances in which the blessing of God has evidently attended his labors. Two or three I will relate.

Last autumn, having obtained a fresh supply, he went the same evening through the neighborhood to distribute them. Among other places, he called at the house of an irreligious man: the family were all absent, and the doors locked. Yet he felt as if he could not pass that house, without leaving some of his Tracts. At length, he contrived to slip two under the door, viz., "Serious thoughts on Eternity," and "A Persuasive to attend Public Worship." This had more than the anticipated effect. For no sooner had the family returned and entered their dwelling, than the Tracts caught the attention of the man, and his heart was pierced with an arrow from the Almighty. His first reflection was, that they were sent immediately from God, to reprove him for his sins; and

to warn him to flee from the wrath to come. After viewing them for some time and reflecting on the circumstance, he sat down and read them. The sequel was, that he and his wife found no more peace, until they found it at the foot of the Cross. They are now both members of the church of Christ. The young man frequently had the pleasure of hearing him speak of the circumstance, and express his gratitude to God, and to his agent in the transaction, though as yet to him unknown.

In the course of the same evening, he called at the house of a colored man, and found him abusing his mother, which was no rare occurrence with him, being a drunkard of the vilest character, and possessed of a violent temper. P. told him the errors of his ways, and gave him the two Tracts entitled "Important Subjects" and "Important Matter." P. says he had the happiness of hearing him state before the Session, that the reading of those Tracts caused his sins to be set in order before him. He is now a member of the church, and gives evidence of a spiritual union to Christ.

A young man who had become very profane, threatened to lay violent hands on P. if he attempted to converse with him on the subject of religion. P. sent him a Tract: the consequence was, that the next time they met, the young man was eager to embrace him, and tell what the Lord had done for his soul, through the instrumentality of that Tract.

Another young man, dreadfully profane, and notoriously immoral, was evidently, by the blessing of God on Religious Tracts, brought to the feet of Jesus, and became an eminent and useful Christian.

Another young man, who had received the Tract entitled, "Mrs. Eliza Cunningham," sat down on a rock and read it. He then knelt down by the rock, and cried to God for his grace, that he might feel what she felt. He has since united with the Baptist Church, and is at the Baptist Seminary in Hamilton. He states that this Tract was the means of his conversion.—Afterwards, while teaching school, he saw a Tract lie on the table, and thinking it would be suitable for a young companion of his, was extremely anxious to present it. Accordingly, he dismissed his school at an early hour, and went about a mile and a half to the place of his residence. Having retired into another room, they sat down and read the Tract, which produced such an effect upon the young man, that he cried aloud, "What must I do to be saved?" About a week after, he found comfort in believing. More might be related of much interest, did time permit. F.

From the Recorder & Telegraph.

MILLER'S LETTERS.

MESSRS. EDITORS,—I have just been reading "Dr. Miller's Letters on Clerical Manners and Habits," and am highly pleased with the style and spirit in which they are written, and hope to receive benefit from the principles they inculcate. I have met with no author, who has treated this subject with more judgment, or rendered the rules of *Christian politeness* more obvious and urged the observance of them with more force. Permit me then, through the medium of

your valuable journal, to commend them to the notice of clergymen and theological students.

The subjects of these letters has, till recently, been greatly neglected by most ministers of the gospel, and even now there are many, who seem to think it unworthy their attention. They feel and act as though the time, spent in acquiring the manners of polished society, and forming habits of Christian prudence, is lost. Rather, they are unwilling to employ it in learning what they imagine to be of little or no importance.

This mistaken view of the subject, (for I apprehend that all, who have much knowledge of the world, will consider it a gross mistake,) has arisen from various causes. Some have never been thrown into society, where they were required to observe the rules of polite intercourse. Some have perused the writings of Lord Chesterfield, and become disgusted with his loose principles and therefore with the whole subject. Others have refused to submit to any established rules of conduct. They have therefore viewed the subject as having no claims, and entirely neglected it.

This has often excited the opposition of the world, and destroyed, in a great measure the usefulness of some ministers. Their manners have been so unpolished and rude, as to render their company unwelcome to refined society. And consequently, they have been denied an opportunity of being useful to those in the higher walks of life; so that their usefulness, as ministers of Christ, is greatly lessened, and in some instances almost totally destroyed.

To remove this evil, and extend the usefulness of the clergy, is the object of these letters. They exhibit a complete system of rules, that ought to govern the conduct of ministers in their intercourse with the world and one another.—And I will venture to say, that, for the clergy of this country, it is the best system in print. It embraces all that any need to observe to render themselves acceptable in any society, and to prepare them for the most extensive usefulness.

I can then confidently recommend it to the ministers of the gospel in general, and to *students of theology* in particular. It is contained in fourteen letters, making a volume of 476 pages 12 mo. price \$1.25. The price is inconsiderable, and the work invaluable: especially to those preparing for the gospel ministry. And it should be in the library of every theological student, who should regulate his conduct by the principles and precepts of the Bible, which form the basis of Christian politeness, and are here exhibited in rules for the conduct of Christian ministers.

The ministers or students, who shall purchase this volume of letters, and form his character upon its principles, or in conformity to its rules, will never regret his pains or cost to acquire a ministerial accomplishment but too rarely possessed. Not that by simply reading these letters, he is to become, what they are designed to make him; but that they are to point out the course to be pursued to secure so rare an attainment. A knowledge of rules merely never made a general, an orator, or a gentleman; but it is the persevering, practical application of the most approved rules that accomplishes the object, and makes

the man. The rules then must be before him. And for the minister of the gospel there are none better than those contained in the letters of Dr. Miller.

PRO. ECCL. DEI.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, OCTOBER 6, 1827.

MISSIONARY MEETING.

Agreeably to notice, the annual meeting of the Missionary Society for the city of New-Haven, auxiliary to the A. B. C. F. M. was held on Monday evening in the North Meeting-house. In the absence of President Day, the chair was taken by Rev. Mr. Merwin, one of the Vice Presidents of the Society, and the meeting opened with prayer. From the Report it appears that about \$700, exclusive of the contribution taken on the occasion, has been collected the past year; two hundred of which was given by an individual female of this city. The Delegation which was expected from the American Board did not attend, but the meeting was addressed by Rev. Professor Goodrich, and the Rev. Mr. Bacon, and closed with prayer by the Rev. Professor Fitch; after which the officers were chosen for the ensuing year.

FOREIGN MISSIONS.

The annual meeting of the Auxiliary F. M. Society for the county of Hartford, was held on the 26th Sept. It was stated in the Report that nearly \$2200 had been received by the Treasurer, the past year. This is about \$300 more than was collected the preceding year. It was also stated in the Report, says the Observer, that the contributions are obtained with less difficulty than formerly—and in a great many instances it was apparent the donors felt that "it is more blessed to give than to receive." The duty of supporting Foreign Missions seems to be acknowledged among a greater portion of the community; the measures of the Board of Commissioners are so well known and approved, that little information needs be imparted to awake the spirit of charity and confidence; and the friends of religion seem to be beginning to act on the theory that the diffusion of the Gospel demands not from them only one or two contributions, but has claims on their time, their property and their prayers so long as life lasts. When this subject shall be fully understood and acted on, men will feel it to be as really a duty to send the Gospel among the nations, as to support it in their own society; and they will as cheerfully and as regularly discharge the one duty as the other.

HUMILITY OF DRESS.

Extravagance in dress is a growing evil and no doubt sinful in the sight of God—and so far as it feeds the pride of a frail worm of the dust, it merits reproof. But we apprehend that many have mistaken views of the nature of true humility. It does not consist in an outward show of poverty—in tattered garments, or the slovenly careless manner in which they are put on, or in the shape and color of the coat or the bonnet. A person may be guilty of great pride in trying to appear humble in the sight of men.

There has been much speculation on this subject among Christians, and some denominations have attempted to adopt a uniform standard of dress for the rich and the poor. We think there is much useful instruction on this subject in the following extract from a sermon, entitled, "*The Excellence of the Female Character*," by the Rev. Dr. Spring, of N. York.

"A Christian woman ought to be distinguishable by her simplicity, her neatness, her economy, her healthful and becoming attire, but never by her stiffness and precision. Nor does the gospel proscribe all ornament in the article of clothing. It does, indeed, prohibit that profusion of ornament which consists in a studied display of personal decorations and costly array. But no where does it interdict that decent regard to external appearance, which gives respectability to the female character. A woman without respectability is without influence; and without influence she is without the power of doing good. Nor do I hesitate to say, that it is no part of the religion of the gospel for a female to be very scrupulous in avoiding the common modes of apparel. I believe there is much more anxiety, and more attention to dress, and much more sin in studiously avoiding them, than in naturally falling in with them. Fashions, which characterize a gay and worldly circle, a Christian woman will avoid. But how ridiculous would she appear to disregard the spirit of the age, and cleave to the habiliment of her ancestors, while the prevalent modes of dress among persons of her own class, are not inconsistent with modesty and decorum.—And let it not be forgotten, that there is no intrinsic evil in mere dress of any kind. So long as the heart is not corrupted, nor the best interest of men injured by the garments they wear, they are of little account in the sight of God.—And is there no reason to believe that vanity may insinuate itself into the mind from the love of plainness and singularity? Do we not all know enough of human nature to be satisfied, that a woman who is habitually well-dressed, thinks less of her apparel than the woman who is well dressed only occasionally, and whose thoughts are incessantly occupied about the dress of her neighbors? An Indian may be as vain of her blanket, and a Quaker of her bonnet and cap, as a coxcomb is of the newest fashion, or a courtier of his splendid retinue. And what would become of the interests of society, if you proscribe all the ornaments and conveniences of dress? To what untold multitudes do these give useful employment? How many benevolent institutions are maintained in existence by the industry of females, in forming articles of mere ornament and fancy? And how many streams of charity do they fill which without them would be dry?

"I should be loath to have these suggestions misunderstood or perverted. I plead not for profusion of apparel. Extravagance and finery in dress I would censure and condemn. A fop, or a belle, I would hold in steady contempt. All attention to personal appearance which excludes higher and more important objects from the mind, is inconsistent with a pure religion. Against the splendor, gaiety, and fickleness of fashions, the pure and unassuming influence of christian piety is natively arrayed. And vanity, splendor, and extravagance in clothing, are the result of a vitiated taste, and never become the person half so well as a beautiful simplicity and neatness. But while I say this, I cannot believe the religion of the gospel requires that we should have no regard to the feelings and opinions of society, or that we should divest ourselves of that self-respect, which renders us respected and useful in the world.

It is possible these thoughts may offend. But sure am I, they present no cause of offence to the most self-denying mind. There is a spirit in some of our most excellent females in relation to the article of

dress, that requires a more prayerful self-examination than it has received. For myself I do not believe there is any thing praise-worthy in that spirit of female curiosity, which interferes with the dress of her fellow-christians, and would reduce the taste of the community to one standard. And I have always found that those females who are the most officious in these matters, are, with few exceptions, the very persons who would lead the fashion, if it were in their power. To such I would say, the spirit of God affirms of a virtuous woman, that "all her household are clothed in scarlet; that she maketh herself coverings of tapestry, and that her clothing is silk and purple."

PHILADELPHIA BIBLE SOCIETY.

We learn from the Philadelphian, that the committee appointed to devise a plan to carry into immediate effect the resolution adopted by the Society on the 17th ult., for supplying every destitute family in the State of Pennsylvania, with a copy of the Holy Scriptures, have reported to alter the resolution so that the great work shall be accomplished definitely within three years from the last meeting of the Board. The report recommends that

A committee consisting of twelve members of the Board shall be appointed, to select, commission and instruct such number of Agents as may appear necessary for visiting all the counties of the State, to effect an organization of the plans necessary for raising funds, and the distribution of the sacred volume to every destitute family willing to receive the same, gratuitously, at the full value, or at a reduced price, forming an association, or associations, without reference to existing Bible Societies, in each of the counties, with a uniformity of proceeding, so that the greatest possible expedition shall attend the procuring of funds, the ascertaining the wants of the destitute families, providing the sacred volume in sufficient quantities both in English and German, and having the same distributed expeditiously and properly according to the intentions of the Managers. The exercise of discretionary powers by the committees will be indispensable, in employing suitable characters, in incurring expenses, and in directing the whole concern, according to their best judgment, reporting to the Board from time to time the progress making in the work assigned them.

The Committee therefore beg leave to offer the following resolutions for the consideration of the Board:

Resolved, That the resolution passed at the last meeting of the Managers for an immediate effort to supply every destitute family in the State of Pennsylvania with a Bible, be reconsidered, and so altered as to express the specified time of three years, within which, under the Divine blessing, this object shall be accomplished.

Resolved, That a meeting of the citizens friendly to the Bible cause be invited to take place at 4 o'clock, P. M. on Tuesday the 23d day of the ensuing month, October, at the session room of the First Presbyterian Church, at which addresses will be made calculated to excite a zeal and co-operation amongst the citizens of the city and adjoining districts in favor of the object, and when Ward and District Committees will be appointed to solicit contributions, and ascertain the families destitute of the Bible, who will be willing to receive a copy of the same.

Resolved, That a Committee of twelve members be appointed to provide Agents, to devise plans, to raise funds, to provide copies of the Bible, to ascertain and supply the destitute families in the State wanting the same, and generally to exercise a discretion in bringing to a conclusion, within the specified period of three years, and within a shorter time if possible, the sup-

ply of the Sacred Scriptures throughout the State of Pennsylvania, reporting to the Board, from time to time, the progress making in the work assigned them.

Resolved, That the following persons be the committee: Rev. Dr. Green, Rev. Mr. Kemper, Rev. Mr. Helfenstein, Rev. Mr. Sergeant, Rev. Mr. Wolle, Alex. Henry, James Moore, Peter Vanpelt, Isaac Wompole, Samuel Archer, Robert Ralston, and Silas E. Weir.

In conclusion, the following resolution was passed unanimously.

Resolved, That the Managers of the Board be considered individually pledged, to use their whole influence to carry into effect the important measure of giving a copy of the Holy Scriptures to every destitute family in the State of Pennsylvania, that will consent to receive it.

For the Religious Intelligencer.

PUBLIC CONCERTS.

MR. WHITING,

A Communication appeared in your paper of the 29th ult. aimed principally at the Concert of Sacred Music, which was given on Tuesday evening previous to Commencement. The writer has made some gross misrepresentations, and published scandal against his brethren, which he can neither reconcile with his conscience nor with the law of Christian kindness. Some of these we will point out, and then drop the subject.

It may be proper first to state, that a large proportion of the choir in the North Society, including the chorister, are members of the Church. And is the writer of the communication in question willing to repeat the charge, that this choir prepared an entertainment and stamped it *sacred*, to impose upon the church, and enable the audience to save "their credit and their consciences?" This title did not originate with us; but concerts of this description have been styled *sacred concerts* from time immemorial, and have never passed under any other denomination.

"*Visiting neighboring Theatres for assistance*," is the language of this professed friend of religion to his brethren. This is perfectly intelligible and needs no comment. But it is asserted without fear of contradiction, that no stage actor and no one who has been engaged in any theatrical performance has ever taken a part in any concert of sacred music given by this choir during the last ten years. On this point we have always been particularly careful; fully sensible ourselves of the impropriety, and aware of the just occasion of offence, which the friends of religion would find against us.

"*Interference with religious meetings*." On this point there has always been a perfect understanding between the pastor of the church and the choir, and no rehearsal or concert has ever been allowed to interfere with any religious meeting. The meeting alluded to, is undoubtedly that of the Connecticut Education Society, which has taken place annually on Tuesday evening previous to Commencement in the North Church, when an Address has been delivered, and a contribution taken up for the benefit of the Society. The pastor was consulted on this subject two months previous to Commencement, and he stated that the Connecticut Education Society had been united with the parent Society, and the usual exercises on Tuesday evening would necessarily be dispensed with. And when it was proposed to repeat the Concert on Wednesday evening for the benefit of Mr. Fowler, it was first ascertained that there would be no religious meeting on that evening, except that of the clergy, to hear the *concio. ad clerum*, which is always held in the College Chapel.

The last charge we shall notice, is, the introducing a stage actress at our last concerts—the result of a visit of the brethren in the choir, to the neighboring Theatres. Neither Mrs. S. (the lady alluded to,) or

her husband, have ever been connected with any theatre, nor have they ever taken part in any theatrical performance, but, (like ourselves) have the misfortune to belong to a choir of singers in St. Paul's Church, New-York, of which Mr. S. is the leader; and, while we are receiving a chastisement, these unoffending strangers have come in for their share. Mrs. S. is also a worthy member of the church, and adorns her profession. It is true when concerts of sacred music have been given in New-York, for charitable purposes, her assistance has always been solicited, and cheerfully rendered. Any apology would be but a poor reparation for the injury inflicted on this lady and her respectable connexions in this city.

Having proceeded thus far in our own justification to correct the mistakes of this writer, we shall decline entering any farther into the discussion, being satisfied that no good can result from it, but if others are disposed to do so, it would be gratifying to us to witness a little more candor and impartiality, and a little more Christian tenderness than we have yet discovered in any communication on this subject. And above all, brethren, abstain from charging us with visiting the neighboring theatres for assistance, introducing stage actors and actresses, and offering to this religious community a theatrical exhibition under the garb of sanctity. And we will venture to say if this writer, instead of making these charges against us to the brethren, and what is worse giving them the publicity they have now obtained in your journal, had put the principle in practice—*go to thy brother and tell him his fault between thee and him alone*, and in so doing ascertained the facts, he never would have published this scandal against the members of the choir.

Finally, the writer of this communication acquits his brethren who are associated with him in the choir, of any share in these iniquitous transactions—and he alone is answerable. And if the writer who has published these charges still believes them to be true, it is a duty which he owes the church as well as the offender, to bring them before the church, that the offender whose name is left with the editor, may have an opportunity to prove his innocence, or if guilty, of acknowledging his error to his brethren.

A Member of the Choir.

New-Haven Oct. 1, 1827.

For the Religious Intelligencer.

WHAT SHALL I DO WITH MY APPLES?

Is the question now rising in the mind of many a farmer, who is, or would, appear the friend of temperance. If he gathers his apples, of course he must make them into cider; and if he makes the cider, of course he must sell it; and if he is to sell it, of course he must sell it to the distiller, or procure it distilled and then sell the brandy; and if the brandy is sold, it must be drank; and in this way every barrel will make and circulate liquid fire enough to ruin a soul, if not to destroy a life.

"But it seems so wasteful to let them rot on the ground!"

Yet I believe no farmer, by making cider, can clear day wages for himself and his boys, and pay for the use of a cider mill, and the wear of tools, &c. I have known many farmers go behind hand, in a plentiful year for apples, just because it looks so like waste to let them rot on the ground. Their cider took up all that important time which is allotted for *fall work*, and the corn harvest, the fences, the manure, the wood, the repairs of buildings, and innumerable other things were neglected. And for what? To gather that which actually would not sell for enough to pay for harvesting! I do verily believe that a succession of bearing years would entirely ruin many farmers. It is just as clear as arithmetic, that men grow poor

by every day that they are employed in making cider for the still. They are embarrassed by an abundance of apples more than by a scarcity of any kind of produce. The deception arises from the simple fact, that a quantity of apples rotting on the ground, makes more shew and appears to cry louder for attention, than other more profitable business.

But if providence has sent us such abundance, ought we not to take care of it?

Perhaps you do not read providence quite right.—If I were to interpret these dispensations, I should consider them a plain intimation that we have too many apple trees. There are a great many spots which would bear noble corn or grass, if they were not incumbered with these trees. But now instead of yielding a profitable crop, the farmer must run all his other business behind to take care of it, and when it is done he does not get paid for his labor. He wonders why he cannot pay his interest, while he has, may be, eight or ten acres worth fifty dollars per acre, which yield a crop that does not pay for gathering. The interest of the land now covered by useless orcharding would be a great addition to the yearly income of many a farmer. But a crop which will not pay for gathering of course cannot pay any interest on the land.

But more than all this, I do believe it is wicked to make cider brandy. He who does it, violates that command of God, which says, "Be not partaker of other men's sins." He is aiding and abetting in all the mischiefs, the crimes, the family difficulties, the self murders, which are annually produced by this execrable drink. If it were the most profitable,—as it is the most losing of all the branches of business which lie before a farmer,—I do not see how a man could with a clear conscience spend his time for the manufacture of cider spirit.

If no other market can be found for our cider, but at the still, let it be a matter of conscientious inquiry with every farmer, whether it is *right* for him to make more cider than he wants for reasonable use in his own family. If not let him select those trees which yield him choice fruit, and so many that he may calculate in ordinary years to have a good supply of apples and cider, and then consign the rest of his trees to the wood house, and the land they occupy to a more profitable crop. I would not have a scarcity of the native and natural beverage of New England. But for all the trees which yield liquor for the still, I say, and every friend of humanity says, and let every thrifty farmer say

BURN THEM.

For the Religious Intelligencer.

MR. EDITOR,—

In your Intelligencer of July 7, I saw this morning an extract from the N. Y. Observer, headed "A CONGREGATION EVERY DAY;" and I must say I was struck, as doubtless many have been, with the view of the subject there presented. I would again, Dear Sir, call the attention of your numerous Christian readers to this article, and to some statements in the Report of the American Home Missionary Society; extracts of which may be seen in the Missionary Herald of May last, and in the Boston Recorder and Telegraph of May 18th, and June 1st.

This Christian Public are then assured that the increase of our population is at the rate of "*one thousand every day!*" and that we have now more than 2000 destitute churches, 800 of which are within the jurisdiction of the General Assembly of the Presbyterian Church.

"But leaving out of the calculation these and all other destitute churches, which are hungering for the bread of life; besides these not much less than half the population of these United States are at this day, to an alarming degree, destitute of the regular administration of Gospel ordinances; and this destitution increasing" by the unparalleled increase.

Now let us make one or two calculations. At least 4000 ministers are now needed to supply our whole population with one for every thousand souls. For the increase for 30 years to come 10,800. By that time our twelve millions will need a new recruit, (so to speak) as we can hardly expect more than thirty years' service on an average. In other words; suppose we were well supplied and the increase provided for, yet, how many more will be requisite to fill the ranks thinned by almost daily mortality.

Besides all these how many do the necessities of our perishing heathen neighbors call for, to say nothing of foreign Missions.

And now, O ye American Churches, what is to be done? By the destinies of our beloved country; by the welfare of millions of immortal souls; by the sufferings of the Son of God; be exhorted to be up and doing "what thy hand findeth to do with thy might." Let Education Societies be encouraged and strengthened a hundred fold. Methinks every Christian must bid them God speed, adding the liberal token of their regard.

But one thing farther, let not our Presbyteries and other Ecclesiastical bodies withhold license from certain (not a few) who are called to preach the Gospel, *merely because they lack a Classical education.* But here an inquiry may be suggested—Are any called to preach who do lack this? Or, what constitutes a call? In answer, may it not be said that there are many men of sound judgment, sterling piety, familiar acquaintance with our English bible, apt to teach, and whose bowels yearn over immortal souls—who are ready to say, "Wo is me if I preach not the Gospel:"—in short, who possess all those qualifications justly considered of vital importance for the ministry, and yet are wanting in the knowledge of the original languages, and some of the higher branches of an English education. Have not such a call to preach the Gospel? Shall they be denied the privilege by the Presbyterian or any other church, on such grounds? Has not the Great Head of the Church sanctioned their right to dispense this gospel, when they have had a license by crowning their labors with a rich harvest of souls. God forbid any attempt to under-rate the highest literary and theological attainments in the candidate for the ministry. But on the other hand, let not man reject whom the Lord has owned and honored in his service. "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." Let such as we have reason to believe the Apostle Paul would approve [see his 1st epistle to Timothy chapter 3d.] be permitted, if not to "go out into the streets and lanes of the city," yet let them "go into the high ways, and hedges, and compel them to come in." Thousands and tens of thousands there are in the "waste places," who would welcome even such, and bless God for them. Shall we deny them this boon? Shall we shut thousands out of heaven by withholding that aid—those means of grace which it is in our power to bestow? Let the sacred oracles, and the enlightened conscience reply. If these remarks are on the side of truth, let abler pens be employed: and may God be glorified in the salvation of all his chosen.

W. S.

For the Religious Intelligencer.

REFLECTIONS ON THE SIXTH CHAPTER OF ISAIAH.

There are two things in this chapter which chiefly demand our serious attention. 1st. The magnificent vision which the prophet Isaiah had, wherein he saw the Lord seated upon his throne, and surrounded by his holy angels who celebrated his holiness and infinite majesty. By this remarkable vision, which filled the prophet with fear and trembling, God designed to confirm him in his calling as a prophet, and prepared

him for that purpose. The account given of this solemn vision, in which the prophet trembled and exclaimed, "Wo is me, for I am undone, because I am a man of unclean lips and I dwell among a people of unclean lips, for mine eyes have seen the King, the Lord of hosts;" this should inspire us with zeal to praise and adore him continually with the angels, saying with profound humility, "Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory." 2d. We must observe of what is here said of the blindness and obstinacy of the Jews, is not to be understood as if God had blinded them and hardened their hearts. God only informs the prophet what would be the success of his ministry, and foretells that the Jews would harden themselves wilfully. We ought never to attribute to God the sin and obstinacy of men, or to say when we are tempted, we are tempted of God, for God tempts no man. Since he is so far from blinding and hardening them, that he does all that is necessary to enlighten them and to convert them, and save them from eternal punishment; and if they do and will continue in their sins and wickedness, he will punish them, and without repentance and faith in the Saviour, that punishment will be eternal and it will be wholly owing to their own wickedness. The all-gracious God hates none of his creatures, and far from making them miserable and taking pleasure in their sufferings, he is inclined to spare them and do them good.

L. C.

RELIGION IN GEORGIA.

From our correspondents in Georgia, says the Charleston Observer, we are induced to believe that there is, at present, a more general revival of religion in that State than has ever been witnessed in the South. There appears to be a spirit of devotion and energy in the clergy and people; and the prospects of the Presbyterian Church, in particular, are unusually bright. To some of the Churches there have recently been added from fifteen to thirty-seven individuals, on their giving evidence of a change of heart, and witnessing a good profession. The field appears already white to the harvest; and it is mentioned as an encouraging fact, that the number of young men about to devote themselves to the Gospel ministry is greatly increasing.

The revival in the College at Athens and neighborhood, has measurably subsided; but its blessed effects very conspicuously manifest themselves in the morals and manners, especially of the youth, in that place. The last commencement ball in Athens was thinly attended, even to discouragement, says our correspondent, while the college chapel was crowded with solemn worshippers hearing with joy the glad tidings of peace and salvation. Indeed it seems that true and vital piety is rapidly gaining ground in different parts of the State of Georgia. At the presbytery of Hopewell recently convened at Decatur, the shire town of Decalb County, where at least 2000 persons attended, betwixt 15 and 20 were added to the church on a public profession of their faith, and upwards of 50 more left the meeting under soul distress.

ANDOVER SEMINARY.

The annual examination at this Seminary was held on Wednesday last. The following is the Order of Exercises:—

Sacred Literature.—Remarks on Matth. xxii. 41—45. T. G. Worcester, Holis, N. H.—Exegetical Preaching. E. Adams, Hinsdale.—Explanation of Philip. iii. 8—11. J. Marsh, Sharon, Vt.—Scriptural use of the number seven. S. G. Clap, East-Hampton.—Can it be shewn from the Scriptures, that the Jews will be literally restored hereafter to the land of Palestine? Affirmative, S. F. Beard, Stratford, Conn. Negative, L. Cobb, Rochester.—Translation of Isaiah xxi. 1—10, with a brief explanation. J. S. Green,

Pawlet, Vt.—Does the *authority* of the sacred writers depend on the reasoning which they employ? G. Hays, Granby, Conn.

Ecclesiastical History.—St. Athanasius, D. Phelps, Belchertown.—St. Augustine. L. Gilbert, Middlebury, Vt.—Lord Cobham. A. A. Hayes, Granby, Ct.—John Calvin. G. Shepard, Plainfield, Conn.—The Westminster Assembly. D. Adams, Mont Vernon, N. H.—Recent Genevan Persecutions. F. A. Strale, Stockholm, Sweden.—Present state and prospect of the church. W. Clark, Francessown, N. H.

Christian Theology.—The special influence of the Spirit not inconsistent with moral agency. E. W. Clark, Peacham, Vt.—Doctrine of instantaneous regeneration, with its necessary qualifications. T. R. Durfee, Troy.—The religion taught in the Old Testament and the New, substantially the same. S. W. Clark, Francessown, N. H.—The rewards of the righteous in the future world consistent with the Scripture doctrine of salvation by Grace. S. Hardy, Hollis, N. H.—Influence of prayer on the benevolent affections. H. C. Jewett, Rowley.—The perfection of the Scriptures. J. A. Albrow, Mansfield, Conn.—Scriptural mode of addressing Christians as to the necessity of persevering in holiness, and the danger of apostasy. C. H. Kent, Benson, Vt.

Sacred Rhetoric.—Literature, as exhibiting the moral character of man. J. Crosby, Bangor, Me.—The French pulpit in the time of Louis XIV. A. Greenwood, Boston.—The power of impression. J. W. Powers, Newport, N. H.—The danger of substituting, as the object of preaching, present emotion, for deep and permanent impression. H. A. Rowland, Windsor, Conn.—The proper mode of treating religious affections. A. Mahan, Orangeville, N. Y.—Manner, in Oratory. J. W. Newton, Colchester, Con.—Adaptation of preaching to the character of the age. D. Perry, Worcester.—Painting in language. A. Richards, Plainfield.

From a Correspondent.

The interest which this flourishing Seminary has ever awakened, drew together a large number of strangers, who were, as far as the writer can learn, gratified in no ordinary degree. The Rhetorical Society held their meeting on Tuesday afternoon, and were addressed by Dr. Beecher, in a highly original and impressive manner. On Wednesday the weather was beautiful—it was one of the clear, peculiar days of an American autumn, and the delightful scenery of the place never appeared more enchanting. The Chapel was crowded during the day, and the performances bore the vigorous and sterling character which is, we believe, the unvarying standard of the school. It is to be hoped, and prayed for, that this noble institution may preserve its rank and character, and be increasingly a fountain of pure waters.—*Boston Rec.*

PRINCETON THEOLOGICAL SEMINARY.

We learn by a gentleman from Princeton, N. J. that the semi-annual Examination in the Theological Seminary, commenced on the 20th inst. and closed on the 24th; at which time 14 young gentlemen received the certificate of the Institution, as having passed successfully through the prescribed course. The Charge to the students was delivered by the Rev. Mr. Russel, of Newark, and the Sermon before the Directors, by the Rev. Mr. Nevins, of Baltimore. On the evening of the 21st, the Society for Inquiry on Missionary Subjects held its annual meeting, when an Essay on the spiritual wants of our country was read by Mr. Potts, and an Oration on the elevation of moral character which the contemplation of the Christian System is fitted to produce, by Mr. Riddle. The whole aspect of the meeting was solemn and interesting.—*N. Y. Obs.*

On the 1st of January, 1828, will be published the first number of the

RELIGIOUS MAGAZINE,

OR,

Spirit of the Foreign Theological Journals & Reviews.

AT a time when all the sciences are in a state of rapid improvement, and of extended application—when a greater degree of knowledge is pervading all classes of society—when the influence of genius and talent upon the condition of man is greater than at any former period, it is believed that a *Religious Magazine*, upon an *extensive* and *liberal* plan, suited to all orthodox sects of the Protestant Churches—and combining great variety and abundance with cheapness, will be an acceptable addition to the literature of the American religious public.

Such a Journal it is now proposed to form by selection of the best articles from the various religious magazines and reviews of Europe. These are now numerous, and we have made such arrangements as will enable us to receive an extensive collection of them, without regard to denomination, at the earliest possible period. With this view, no labor or expense shall be spared. These selections will be carefully made, with a reference solely to the merit of the papers, and their tendency to advance the interests of pure evangelical religion. No article which can afford grounds of offence to any orthodox Protestant denomination, will, at any time, be admitted. The general principles of the *Christian Observer* may be referred to, as a standard by which we shall be guided. It is, however, distinctly stated, that we shall not attempt to make the publication subservient to the purposes of any particular denomination. We shall select from Presbyterian or Episcopal, Methodist or Baptist writers, according as their papers shall best answer the avowed purposes of the publication.

When we look at the number of theological journals, especially in Great Britain, and see the ability with which most of the prominent topics of the day are made subservient to religious instruction, it is impossible to deny that the interests of our holy religion have received from the periodical press a most powerful support; and while it will be seen to be desirable that the influence of this knowledge and talent should extend to every family in our country, it will seem to be almost *necessary* to the clergyman who is anxious to discharge the duties of his sacred office with knowledge, as well as with zeal.

Having access to all the sources of literary information, we shall be able to give our readers an early account of every new work which will tend to practical improvement, or increase the stock of Theological learning.

Such a Magazine would be valuable in any country—but in one of so rapid a growth as ours, where we are from necessity so far behind the literature of Europe, it must be of peculiar importance. So strongly does this now appear to us, that we are astonished that necessity had not earlier led to its publication. For several years past, the *Museum*, a literary journal, on the same plan, has been published with much success, in this city—and a *Medical* work, to be compiled in the same way, is just announced. Perhaps this project has been delayed by the republication, entire, of the *Christian Observer*. This excellent and popular work will no longer be reprinted here, and we shall make very copious selections from it.

A wide field of religious intelligence will be open to us, and we shall faithfully collect from it what is most important, and present it in a form as much condensed as propriety will admit.

Each monthly number of our work will contain three or four times as much matter as the *Christian Observer*, and will be printed in a style of great neatness. The early numbers will be adorned with engravings, which are now preparing expressly for the work; and if its success enables us to do so, we shall

continue to present a plate with every number. The expenses will be great, but we look to the religious public generally for a cordial support in our important enterprise.

Terms of Subscription.

Six dollars a year, if paid in advance: Seven dollars and a half, if not in advance:—No subscription can be discontinued, until all arrearages be paid—but the publisher reserves to himself the right of retaining the numbers in his own possession, as collateral security.

The numbers will generally appear early in the month.

E. LITTELL,

No. 88, Chesnut-st. Philadelphia.

July 25, 1827.

THE GOOD WORK GOES ON.

We gave in our last (says the New-York Observer) a list of seven Counties in the State of New-York, containing an aggregate of 275,716 inhabitants, in which it had been resolved by their respective Bible Societies, that every family should be supplied with the Word of God. We now have the pleasure of adding Columbia County, with a population of 37,970, and Long Island, with a population of 58,705. Making a total of 11 Counties, and 372,391 inhabitants; or nearly *one quarter* of the whole population of the State. The resolution of the Columbia Bible Society may be found below: that by which Long Island is to be supplied, was formed, we are told, by the Bible Society of Brooklyn, within the past week. We trust no Bible Society in the State, and least of all the New-York Bible Society, will feel that it has done its duty, till it has formed and fulfilled, in respect to the population within its limits, the resolution so nobly adopted by the Societies above mentioned.

Columbia Co. Bible Society.—At a meeting of the Columbia County Bible Society, held on the 2d Tuesday of September, it was unanimously *Resolved*,—That in dependence upon Divine aid we will, within one year, supply every destitute family in the County with a copy of the Holy Scriptures.

WILLIAM CHESTER, *Cor. Sec.*

Progress of the Bible Cause in N. J.—At a meeting of the Warren County Bible Society at Hackettstown, N. J., on the 11th inst., it was resolved, that, in reliance on divine assistance, every destitute family in that County shall be supplied with a Bible by the first day of January next. To carry this resolve into effect, a subscription paper, says the *Belvidere Apollo*, was immediately handed around, headed with,

"How much will you give to supply every destitute family in our County with a Bible by the first day of January next?"

The question was promptly answered by seventeen life subscriptions of ten dollars each, and other smaller sums, amounting, in the whole, to two hundred and six dollars; a large proportion of which was paid on the spot. Agents are to commence exploring the County, immediately.

Bibles in Foreign Languages.—Mr. Henry White, an Agent of the American Bible Society, has conceived the project of raising *One Hundred Thousand Dollars*, before the close of 1828, for the express purpose, under the direction of

that Institution, of publishing and distributing the Holy Scriptures in the *Spanish and other Foreign Languages*. In this great work he has already made some progress. Three individuals at least, have put down their names for \$1000 each, on condition that the amount is raised within the time specified; and several others have given encouragement that they will do the same. The Board of Managers of the American Bible Society, at their last meeting, passed a resolution cordially approving of the object and efforts of Mr. White; in which, we are sure, the whole Christian community will concur.—*N. Y. Obs.*

NATURE OF BENEVOLENCE.

Extract from an Address of the Rev. Mr. Cutler of Quincey, at a Meeting of the Massachusetts Episcopal Missionary Society.

"Charity, sir, begins at home;" but in order that it may thrive, it must look abroad. The Christian's *heaven* is not a selfish and solitary place: his path through this world is not selfish and solitary: and his soul should not be selfish and solitary. In heaven there is a 'glorious company of apostles:' 'a goodly fellowship of prophets:' 'a noble army of martyrs:' on earth there is 'a blessed company of faithful people.'

We are too apt to forget that in religion there are social duties as well as private. Too many appear to look upon this world as gone to wreck, and to consider their only business to swim for their lives. Too many appear to think, if they can keep their own heads above water, it is all that they can do. I admit, that while their worldly hopes, and sensual schemes are falling to pieces, and they are just stretching out their arms to swim in the ocean of faith, that their first business is to save themselves. But when a compassionate Saviour has preserved them from sinking; has set their 'feet upon a rock,' and ordered their 'goings;' then to look back with indifference upon that dark ocean in which so many others are struggling; to sit down without a wish or a sigh; to turn their back upon these perishing souls; not throwing them a rope, not grasping those within the reach of their arm; but replying to every cry of the perishing, 'Charity begins at home;' 'how dwelleth the love of God in them?' It is true this is a lost and rained world; that it is hard to keep one's head above water; but if it is hard for me, it is as hard for my neighbour: and if my feet are on a rock, and his are treading in the 'deep waters,' it is harder for him than it is for me. The command of the Saviour is, 'when thou art converted, strengthen thy brethren,' Luke xxii. 32.

The genius of the Christian religion is benevolence. But benevolence must have objects.—God never put a spark of that celestial flame into the breast, that it might ever remain a spark. He intends that it shall have air: that that spark shall by and by glow into a flame; that it shall refine and purify its residence; and not only so but assist in refining and purifying the world. It must have air: it must have objects, or it will die.

"Zeal is that pure and heavenly flame
The fire of love supplies."

And what is benevolence without zeal? A fire without a flame; which moulders away, and

consumes the log of wood, without communicating light or heat to other objects. What is benevolence without zeal? It is any thing but that which drew the Saviour from heaven: it is any thing but that which drove Paul through perils by land and by sea: it is any thing but that which furnished recruits to the noble army of martyrs above: it is any thing but 'charity which seeketh not her own.'

ORIGINAL LETTER.

The following letter from Dr. Watts to the Rev. Elisha Williams, at that time President of Yale College, is copied from the original hand writing by the Vermont Chronicle.

Newington, near London, April 2d, 1737.

Reverend Sir—Your last is before me, which bears date May 24, 1736; which I will endeavour to answer in distinct paragraphs.

Your delay of thanks from yourself and the College is abundantly relieved by your just apology.

Living three miles off London I often miss the sight of friends from New-England, so that I have never seen Mr. Hooker by whom your last was conveyed.

My years begin to say, 'Tis high time to have done with Philosophy. I fall in with your thoughts entirely about Bp. Berkeley's scheme. God wants no instruments, and therefore does not use them, is an argument of no force at all. I join with you also in conceiving no creature to exist but by Divine volition; and I call this, *conservation*; through the substance and powers are only conserved, and their new exercises in evil actions or modifications are only permitted. But my question was, Whether this *conservation* is properly a *new creation every moment*? This I deny, because proper Creation is the Almighty volition of a Being with all its present modifications in the moment of creation, and therefore they cannot be morally evil. But Conservation is only the volition of the existence of the Substance and its Powers, but not their evil exercises or modifications: therefore 'tis not proper Creation. I believe we shan't differ in this sentiment.

You complain much, Sir, of the jejune and dilute sort of Christianity, that prevails among you. I hope you have before this time seen a little book I sent without a name, called 'The Redeemer and the Sanctifier. You may place it in your College among my books if you please, tho' I do not publicly own it; But you will find 'tis the design of that book to expose this dilute Christianity, as you call it. I have herewith sent you another, lest the first should not come to your hands. I thank my God and you, for the service my Sermons have done among you. May His grace proceed to guard your youth against the dangerous errors of the times, which abound among us. * * *

Your most agreeable account of the many conversions about Northampton, in N. E., is abundantly attested by Dr. Colman and Mr. Edward's Letter, now abridged and printed. Dr. Guyse and I have subscribed £5 towards the printing of the whole letter under Dr. Colman's correction. Such workings of the good Spirit are very rare now-a-days, and the more delightful, I hope we

may see a procedure therein among the Heathen, under the ministry of that excellent young man, Mr. Sergeant. But when Christ comes with his power and glory to set up his universal kingdom, I verily believe we shall see and hear the gifts of miracles and of tongues again. May God hasten it in his time!

I thank you, Sir, for your printed Catalogue of the Questions and Theses disputed last year (viz.) 1735. My salutations and most sincere wishes of success from Heaven attend your Tutors and scholars in Yale College. I will think on your notice that Dr. Bates' and Mr. Howe's works are not with you. If I have a line from you that you want them still, and will tell me the shortest way of conveyance, I will endeavor to procure them for you. Once again, farewell, dear Sir. Grace and peace be ever with you. Amen.

Yours affectionately

and in all Christian service,

I. WATTS.

P. S. I had almost forgot to tell you Sir, how pleasing it is to me, to find by the Sermons of good Mr. Williams, to which Mr. Edwards' Narrative is annexed, that what we call moderate Calvinism is the doctrine by which these numerous conversions were wrought and carried on in New-England. I think 'tis a new testimony from Heaven to that sort of Christianity.

MISSIONARIES TO THE SANDWICH ISLANDS:

On Thursday the 20th ult, at an evening lecture in the village of Clinton, GERRIT P. JUDD, M. D. of Paris, was married to Miss LAURA FISH, of the Clinton Female Seminary. Among the numbers present were Henry K. Stockton and wife, who, in company with Mr. and Mrs. Judd, are to leave in a few days for Boston, where they expect to embark for the Sandwich Islands, about the first of November. Their place of destination is Honoruru, on the island of Oahu. Mr. Judd goes out as physician to the missionaries at the several stations, with the view of ultimately preaching the gospel. Mr. Stockton goes out to take charge of the printing establishment. The individuals now mentioned, are the four we formerly alluded to, as going from this part of the country, to the field of missionary labor. They leave this part of the country about the 15th of next month. An appeal to Christians, whose highest privilege it is to give in behalf of such an object, will not be in vain.

[West. Rec.]

The Vermont Chronicle gives notice, that Messrs. E. W. Clark, and J. S. Green, of the seminary at Andover, will be ordained at Brandon, Vt. Oct. 3, as foreign missionaries, expecting to sail for the Sandwich Islands early in November.

ORDINATION.

At Stockbridge, Sept. 12, Rev. Jared Curtis, Chaplain of the State Prison at Auburn, N. York, was ordained as an Evangelist, in compliance with the wishes of the Managers of the Prison Discipline Society. The Introductory Prayer was offered by Rev. S. Burt; Sermon by Rev. D. D. Field; Ordaining Prayer by Rev. S. Shepard, D. D.; Charge by Rev. A. Hyde, D. D.; Right Hand of Fellowship by Rev. L. Dwight, Secretary of the Prison Discipline Society; Concluding Prayer by Rev. E. W. Dwight of Richmond.

Poetry.

For the Religious Intelligencer.

PERPETUITY OF CHRISTIAN FRIENDSHIP.

THE tender florist who perceives
The infant rose-bud deck the scene,
Delighted marks its velvet leaves
Soft swelling burst their bond of green.

And Nature's fond enthusiasts trace
The pale moon on her silent way,
Till the faint crescent's trembling grace,
Beams glorious in the full orb'd ray.

Yet if the sickening blossom fail
The lustre of the rose to shew,
If changeless, motionless and pale
The moon should no progression know,

The admiring, watchful glance would droop,
And sorrow dim the pensive eye,
For with the extinguished glow of hope
Each kindling spark of joy would die.

And would the pious heart that bears
The germ of friendship's holy bloom,
Hang o'er its growth with sighs and prayers,
If death exhaled the brief perfume?

Say, would it wisely toil to give
Such fervor to affection's ray,
Unless it hoped that flame would live,
And brighten through eternal day?

H.

MISSIONS.

HARK! what mean those lamentations,
Rolling sadly through the sky?
Tis the voice of heathen nations,
"Come and help us ere we die."

Hear the heathens sad complaining,
Christians hear their dying cry;
And the love of Christ constraining,
Join to help them ere they die!

SATAN, SELF AND CO.

I congratulate you and myself on the progress of what some may call latitudinarianism in Scotland.—May we not say with the apostle, "Grace be with all that love the Lord Jesus Christ in sincerity." I think that is a latitudinarian prayer. I hope many agree in loving Him, who sadly disagree about trifles. Such is the weakness and wickedness of the heart, even in good men. There is a great and well established house, which does much business and causes no small disturbance in the world and in the church. The firm is SATAN, SELF & Co. Till this powerful, extensive partnership be dissolved, we cannot expect perfect peace and union among all believers. It will be a joyful day, when its credit shall totally fail—such a day we are warranted to hope for.—*Newton.*

Anger may glance into the breast of a wise man,
but rests only in the bosom of fools.

Terms of the Intelligencer.—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents.

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THE ANTI-UNIVERSALIST BALANCES.

The Bible.

versus

Universalism.

TEKEL!

Blessed are the peace-makers, for they shall be called the children of God.

Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven.

Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for Christ's sake.—Rejoice and be exceeding glad, for great is your reward in heaven: for so persecuted they the prophets which were before you.

The disciples of Christ are the salt of the earth.

Christ's disciples are the light of the world.

Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Blessed are the war-makers, for they are called (by Universalists) the children of God; all are the children of God, say they.

Blessed are they who persecute the righteous; for theirs shall be the kingdom of heaven.

Blessed are ye who revile and persecute the disciples of Christ, and say all manner of evil against them falsely for his sake. Rejoice and be exceeding glad; for great shall be your reward in heaven: for so did your beatified brother persecutors to the prophets which were before the disciples.

All mankind are the salt of the earth. Do ye suppose that one man is better than another?

All mankind are the light of the world on the same principle.

If ye are as much worse than the Scribes and Pharisees as they were worse than the holiest men on earth, ye shall enter into the kingdom of heaven.

Anti-Universalist.

Know the secrets of your estate how much you are able and how much you ought to spend. But live not at the utmost; save something to pay for misfortunes.

An honest man is believed without an oath, for his reputation swears for him.

MARINE BIBLE SOCIETY OF NEW-HAVEN.

A meeting of the Marine Bible Society of New Haven, was held on Wednesday evening in the Baptist meeting-house in this city. At an early hour the house was filled with ladies and gentlemen. The meeting was opened with prayer by Rev. Mr. Merwin, and closed by Rev. Mr. Hill. An excellent address was delivered by Captain Sheffield, master of a vessel from this port. He recommended in a feeling manner, to those who go down to the sea in ships, the value of the Bible and its religion; and testified from his own experience the happy effects produced upon seamen by religious instruction and reading the word of God.—An appeal was made to the various classes of his hearers, in behalf of this interesting and long neglected class of men. The speaker was listened to with that increased interest which is always produced from the conviction that he felt and practiced what he preached.